2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1
Historical Albania EG2

nation, which is the greatest, could put into the field more than 15,000 men on horseback, well fitted to wage war in the manner of their country, valiant and good fighters. And the said nations, both Latins and Abbanois, are harshly oppressed under the intolerable and very hard servitude of the most hateful and abominable lordship of the Slavs. Indeed, they are a downtrodden people; their clergy is lowered and humbled; their bishops and abbots often imprisoned; their nobles disinherited and imprisoned; their churches, both cathedrals and collegiate, are dispersed and deprived of power; their monasteries and priories lost and destroyed. They, one and all, would think to consecrate their hands in the blood of the said Slavs if they saw coming a Prince of France who would be their leader and chief against the said Slavs, the enemies of truth and of our faith. One thousand French horse and five or six infantry, along with the said Abbanois and Latins, could conquer at their ease the whole of this Kingdom of Rassie, such as it is."

This passage, written almost at the height of Serb power, shows clearly that the Serb conqueror had failed to destroy the Albanian sense of nationality, and failed to force the Serbian Orthodox Church upon the people; and that there was a very large Albanophone population with a Catholic clergy of its own. The bishoprics of Antivari, Scutari, Sappa, and Pulati still exist, and have survived both Serb and Turk. Into this reserve of Albanian nationality the refugees from the surrounding districts fled when the Turks advanced. The mountain population, then as now, was no doubt scattered in isolated houses or family groups of several houses on the mountain pastures, and not gathered into towns or villages. They formed "katuns." That the population was numerous is shown by the many ecclesiastical and political documents, correspondence with the Vatican, Venice, and Ragusa, and old Serbian archives. Thus in 1348 Tsar Stefan Dushan gives to the monastery he is founding at Prizren nine Albanian "katuns" near Prizren, the said Albanians to give serf labour to the monastery. He gives also some land in Upper Pulati, together with its inhabitants. Several still existing place-names are mentioned: Shikje, Krue e Madhe (the great spring of water), and Sakati. "The existing Catholic clergy at Shikje who have vineyards" are to pay a tribute of wine to the monastery (an Orthodox one), and so are certain other districts. The people of Lower Pulati are to pay tribute of 100,000 silk cocoons. Several mills are handed to the monastery and in one case the miller, Zan, and his brethren are mentioned. No one may erect a mill on Church land, under penalty of a fine and loss of the mill. (The Church alone has the right to grind corn. This would give it immense power.) Large districts of Lower Pulati are given to the Serb Church, including the

3: Redlich S-3 (no date) 1936 EG1 AlbaniaEG1

Population and Religion

ALBANIA, according to the official census of May 15, 1930, has a population of 1,003,097, of whom 92 % are of Albanian race. Those living north of the Shkumbi line are Ghegs and those to the south are Tosks. The rest of 8% being Vlachs, Greeks, Yugoslavs, Bulgarians, Gypsies, etc. About 1,250,000 Albanians are living in foreign countries, principally in the Argentine Republic, Brazil, Bulgaria, Canada, Egypt, Greece, Italy, Rumania, Turkey, United States of America and Yugoslavia.

Some 69% of the total population are Moslems; about 10% chiefly in the north, are Roman Catholics; another 20% (approximately) particularly in the south, belong to the Albanian Orthodox Church. There are about one hundred Hebrews living in Albania.

The Moslems are in the majority in all prefectures except in that of Argyrokastro (Gjinokastra), where the Orthodox are predominant, and that of Scutari (Shkodra), where the Catholics are in the majority. In

8:Coon E-5 (1929-30;46-48)1950 EG1 Albania EG1
Highland Ghegs

000 Dinaric Europeans should not differ from other Europeans, or Dinaric American Indians from other American Indians, etc., in unaffected features, such as skin, hair, and eye color, hair form, hair distribution, etc.

In "The Races of Europe," I pointed out that all over central Europe different populations had been experiencing a steady rise in the cephalic index from about the 6th century A.D. onward. I attributed this to the re-emergence of genetic elements derived from pre-Neolithic populations. As farmers and herdsmen penetrated Europe, the hunters and gatherers withdrew to the forests and mountains. Eventually the latter were assimilated as a socially submerged element in the general population. The historic increase in brachycephaly was thus due to the selective value of that particular head form as their conquerors killed themselves off in war or were selectively reduced by emigration.

Weidenreich has recently taken the position that brachycephalization is a progressive evolutionary step. He claims that it produces a more efficient container for the brain than a long, narrow skull; that a round head is best suited for the requirements of the erect posture.[5] Whether or not this thesis is mechanically correct, Weidenreich has done a service in lending his support to the manifest conclusion that European brachycephaly is endemic and not of recent derivation from other continents. That in an isolated population it may be dominant is one of our present subjects of investigation.

131 161 The present material is suited for such a study. The land of the tribal Ghegs is a small country, little more than 3500 miles square. Its population probably runs to about 250,000, of whom 90,000 may be Catholics and 160,000 Moslems.* In 1930 we were told that the population of Mirdita was about 11,000—all Catholic; that of Puka 14,000, of whom 8000 were Moslems and 6000 Catholics. These figures are

[5] Weidenreich, 1945.

* Since this monograph was written it has become fashionable in America to employ the more correct form, *Muslim*. It would have been pleasant if this change could have been made here and throughout the text. However, so much time has been spent, and so many corrections have been made, that I beg the readers' indulgence for retaining the *o* and *e* in place

-4a-
4 [contin. on p 4b -- Analyst]

probably too low. The 1927 census reported 814,485 persons in Albania; the 1930 census raised the figure to 1,003,124, of whom 104,184 were Catholics. The 1930 census gives the population density for Albania as 36.5 per square kilometer, or 102 per square mile. The mountain Gheg country, newly divided into 3 provinces without regard to tribal boundaries, was said to have 100 inhabitants per square mile in Dibra province, 75 in Scutari province, and 64 in Kossovo province.

In 1930 the land area of Albania was 10,600 square miles. With a population of 1,003,124 the density was thus 94 per square mile, not 102. If we subtract 8 from each of the other figures, we obtain the following corrections: Dibra—92, Scutari—67, Kossovo—56. This can be checked by means of the Catholic figures. Of the 104,000 Catholics at least 14,000 live in cities, leaving no more than 90,000 on tribal lands. Tribal lands exclusively Catholic cover ca. 1225 square miles; those occupied by Catholics and Moslems together about 440 square miles. Thus 1450 square miles may be considered Catholic country, and with a population of 90,000 this yields 62 persons per square mile, which accords with the corrected census figure. Striking a point between the Dibra and Kossovo figures we obtain about 70 per square mile for Moslem lands, which cover about 2300 square miles. This yields a population of about 160,000. One hundred and sixty plus 90 equals 250. Hence our estimate of a total Gheg population of 250,000.[6]

Our series of nearly 1100 men may represent one per cent of the adult male total, a large sample, compared to other national surveys of equal detail. It was drawn from all tribes and from every part of each tribe. It includes chief elders, gendarmes, farmers, what artisans there are, *hodjas*, and in short a complete cross section of the population, both regionally in most tribes, and in regard to differentiations based on rank and occupation. We did not measure

of *u* and *i*. Actually, Arabic vowels are few, rudimentary, and unindicated in ordinary writing. Semantically, they are of less importance than in Turkish, whence the form *Moslem*, and it was the Turks who converted the seventy per cent of the Albanians who are Muslims. Few of them, I suspect, will object to the book on these grounds.

[6] Almagià, 1932; *Arbenia*, June 1, 1930, for census figures; *National Catholic Almanac*, 1940, p. 93.